

THE
CAMBRO-BRITON.

NOVEMBER, 1820.

NULLI QUIDEM MIHI SATIS ERUDITI VIDENTUR, QUIBUS
NOSTRA IGNOTA SUNT. CÍCERO *de Legibus.*

THE TRIADS.—No. XIII.

——
TRIADS OF THE ISLE OF BRITAIN*.

LVIII. THE three Overruling Counter-energies of the Isle of Britain. Hu the Mighty, leading the nation of the Cymry from the Summer country, which is called Defrobani, into the Isle of Britain; and Prydain, the son of Aedd the Great, establishing society† and law over the Isle of Britain; and Rhitta Gawr, who made for himself a robe of the beards of kings, of whom he made slaves‡, because of their oppression and lawlessness.

[The path of the Cymry is marked out in the Triads as having been from the shores of the Euxine to Denmark; and the route was easy up the river Dnister, through Poland, to the sources of the Elbe, and down the latter river to its efflux. Ancient history, and the languages of the several people at this day, inhabiting the track so marked out, corroborate the Triads. For we identify the name of the Cymry in the *Cimmerii* of the Crimea, and in the *Cimbri* of the Cimbric Chersonesus, or Jutland. A comparison of the various dialects of the Slavonic with the Welsh, will at once prove their affinity; but more especially the language spoken by the Wendi, in Lusatia, which has preserved its relationship to that of Wales so strongly, that the natives of both countries might almost converse together §. With respect to the first per-

* Arch. of Wales, vol. ii, p. 67. Tr. 54-56.

† The word in the original is *Gwlad*, a country.

‡ The word *Eillion* means also *shaved ones*. Probably, this was the badge of slaves.

§ What led to the investigation of the affinity of the Welsh and the Wendiish was an account given by a Prussian, that, in the seven years war of Frederick the Great, he and others were much surprised at seeing some Wendiish soldiers talking to those, who were from England, but who, he was

sonage mentioned in this Triad, it is unnecessary to add any thing to the account given of him in the last number: and a notice of Prydain may be found in p. 282 of the first volume.]

LIX. The three Beneficial Harassers of the Isle of Britain: Prydain, the son of Aedd Mawr, harassing the dragon of oppression, being the oppression of devastation and lawlessness, that was engendered in the Isle of Britain; and Caradawg, the son of Bran ab Llyr, harassing the tyranny of the Cæsarians; and Rhitta Gawr, harassing the tyranny and devastation of the lawless kings.

[The attributes of Caradawg have been exemplified and illustrated before in former Triads; but Rhitta Gawr, or Rhitta the Giant, appears only in this and the preceding Triads, so that we have no means for judging in what period of time or in what part of the world he existed. He is said, in the *Mabinogion*, to have fought for the beard of Arthur,—but to have been overcome. It is singular, that, in the old traditions of Poland, a similar memorial is preserved of a tyrannicide, as is here given of Rhitta Gawr, and who had the appellation of *Rittagorus*.]

LX. The three Benefactors of the Nation of the Cymry: Hu the Mighty, who first shewed the method of ploughing land to the nation of the Cymry, when they were in the Country of the Summer, being the place where Constantinople is at present, previously to their coming into the Isle of Britain; and Coll, the son of Collvrewi, who first brought wheat and barley into the Isle of Britain, where there were only oats and rye before that time; and Ellytd, the sainted knight, of the college of Theodosius, who improved the method, by which land was ploughed, and taught better than what was known before to the nation of the Cymry, giving them the system and art of cultivating land, that is at present; for previously to the time of Ellytd land was only tilled with a mattock and over-tread plough, after the manner of the Gwyddelians.

told on inquiry, were Welshmen; and, in consequence of this account, a correspondence was opened with Dr. Anton, of Gorlitz, in Lusatia, by which the connection between the Welsh and the Wendish was fully confirmed. The following phrase is given in the orthography of the Wendish Bible—"A wono bu nos," and which would be written in Welsh thus—"Ac yno bu nos"—And there was night. It is worthy of being noticed here, that, in a splendid Dutch Atlas, printed about the middle of the 17th century, HAMBURGH is put down TREVA, which, as a Welsh word, is a literal translation of Ham-burgh, or Ham and Burgh.

[Coll, mentioned here, is, in other Triads, involved in mythology, and he is also made a magician, from which it may be inferred, that he was some naval adventurer, who introduced grain and animals not previously known in Britain. A full recital of the mythological or fabulous attributes, ascribed to him in the other Triads, may be found in the Cambrian Biography, p. 53, and wherein Mr. Owen Pughe expresses his opinion, that Coll may have been a Phœnician. The name of Coll occurs amongst the ancient deities of the Irish. Neither in the Triads nor in the Genealogy of the British Saints, is there any memorial of the origin of Elltyd, more than that he became the head of Cor Tewdws, or the college of Theodosius, in the vale of Glamorgan, which subsequently was named, after him, Bangor Elltyd, being the present Llan Elltyd Vawr, or St. Illutus, and, whimsically, by the Englishry* Lantwit Major, and by which last appellation it is distinguished in our maps. There is also a church dedicated to this Elltyd on the river Maw, about two miles west of Dolgellau, in North Wales. He is said to have died about A. D. 480. The foregoing three Triads do not occur in the two other series.]

TRIADS OF WISDOM†.

CI. Three things that cannot be brought under the discipline of strict law or order: love, genius, and necessity.

CII. The three necessary accompaniments of wisdom: genius, learning, and deportment.

CIII. Three things that will fill emptiness: a foolish prattling in an empty head, the foolish laughter of an empty heart, and dirty mud in an empty spring; but wisdom will drive out the prattling, appropriate dignity will drive out laughter, and a clear stream of water will drive out the mud.

CIV. Three things that are honourable in a man: a taking courage in adversity, a moderating of one's self in prosperity, and the piously conducting of one's self in both the other two.

CV. The three primary teachers of man: a genius-loving exertion, considerate reason, and a moral conscience; and without these there cannot be had a just knowledge of any thing; that is, they are the three natural teachers.

CVI. The three divine teachers of man: worldly calamity, bodily ailment, and unmerited enmity; and there is but through God alone a deliverance from them.

* This is the name of a part of Pembrokeshire.—ED.

† Arch. of Wales, vol. iii. p. 212.

CVII. Three things that are best kept closed: the mouth, the fist, and the thought.

CVIII. Three things that are best kept open: the ear, the eye, and the understanding.

CIX. There are three companions for a devil: pride, envy, and violence, (cupidity.)

CX. The three points of goodness: wisdom, fortitude, and love; and, where the three are not together, no good qualities can be expected.

POETICAL TRIADS.

I. The three primary requisites of poetical genius: an eye, that can see nature; a heart, that can feel nature; and a resolution, that dares follow nature*.

II. The three final intentions of poetry: increase of goodness, increase of understanding, and increase of delight.

III. The three properties of a just imagination: what may be, what ought to be, and what is seemly to be.

IV. The three indispensibilities of poetical language: purity, copiousness, and ease.

V. Three things, that ought to be well understood in poetry: the great, the little, and their correspondence.

VI. Three things to be avoided in poetry: the mean, the obscure, and the extravagant.

VII. Three things to be chiefly considered in poetical illustration: what shall be obviously seen, what shall be instantly admired, and what shall be eminently characteristic.

VIII. The three dignities of poetry: the true and wonderful united, the union of the beautiful and the wise, and the union of art and nature.

IX. The three advantages of poetry: the praise of goodness, the memory of what is remarkable, and the invigoration of the affections.

* It would be difficult,—perhaps impossible,—to define genius more correctly than it is here done. The celebrated definition of Dr. Johnson, who calls it “a mind of large general powers, accidentally determined to some particular direction,” is evidently inferior. And even Cicero, when he says, it is “*naturâ ipsâ valere, et mentis viribus excitari, et quasi quodam divino spiritu afflari*,” may be said rather to describe its effects, than to define its qualities, as is done in this Triad.—ED.

x. The three purities of poetry : pure truth, pure language, and pure conception.

xi. Three things that poetry should thoroughly be : thoroughly learned, thoroughly animated, thoroughly natural.

EXCERPTA.

As the paramount object of this Miscellany is to excite amongst strangers, as well as to foster at home, an attachment to the language, history, and literature of Wales, nothing, that can conduce to the attainment of that desirable end, ought to be omitted in the arrangement of the work. On this account, the conductor of the CAMBRO-BRITON has never failed to avail himself of such new suggestions, as have accidentally presented themselves, and in the adoption of which he has endeavoured, as far as his limited space would allow him, to study that variety, which is, perhaps, essential to the interest, and, consequently, to the success of a publication like this. Yet, in the prosecution of this plan he has, at the same time, thought it advisable, except in one or two instances, to class the particular subjects under certain general and appropriate heads,—an arrangement, which appeared to promise to his work a degree of order and uniformity in its exterior appearance, not incompatible with the diversity of its contents.

It is upon the same general principle,—which it has been deemed necessary to take this opportunity of explaining,—that the head, prefixed to this article, has been adopted, and under which it is meant occasionally to select such detached essays or dissertations of merit, connected with the design of the CAMBRO-BRITON, as have already appeared in other works, and especially in those, that have been published periodically. But, it does not fall within this plan to make any selections from publications, exclusively devoted to Welsh subjects, but merely to unite in one work those scattered compositions, which, however interesting to the lovers of Welsh literature, are, for the most part, buried and forgotten amidst a mass of miscellaneous matter, more attractive to the general reader.

The following letter, which forms the commencement of this plan, will necessarily be prized for its own merit, and must acquire an additional value, when regarded as the production of the first Welsh scholar of the present day. The work, from which

it has been extracted, contains several other communications under the same signature, all of which (*si fata sinant*) it is in contemplation to transfer to these pages. And, with reference to the particular subject of the present letter, it is farther requisite to observe, that it may be considered, in some respects, as a continuation of the Essays on the Welsh Language, already begun in the CAMBRO-BRITON, and the more formal resumption of which is, in consequence, reserved for another number. As some similarity of meaning may appear between the general head COLLECTANEA, previously adopted, and that prefixed to this article, it should be remarked, that the former, as before mentioned, will contain such compositions only, as have never been published, while the latter will be confined, according to the foregoing explanation, to printed productions.

* *

WELSH CONSONANTS—VERBS—NAMES OF THE DEITY.

“To the *Editor of the Monthly Magazine**.”

“SIR,—In looking into the new edition of Chambers’s Cyclopædia, some time ago, I casually met with a remark upon a subject, which had relation to language, wherein the Welsh and Dutch were pointed out, as abounding more with consonants than most, if not all, of the European tongues. I well knew, that such a statement was proverbial as a vulgar prejudice; but I became a little angry at finding it had obtained a place in one of the first philosophical dictionaries of the present age, and, not being able to efface the impression from my mind, I had recourse to the finding of a tolerably exact arithmetical certainty, as to the fallacy of such an observation. The method, adopted as the most eligible, was to fix upon the mean number of vowels to a hundred consonants in different languages, and to exhibit the result in a table. As the conclusion, to be drawn from it, tends to establish a point, if not of importance, at least of some curiosity, you may be induced to give it insertion in your valuable repository.

“Proportion of vowels to one hundred consonants in different languages.

Welsh	100	French	78
Greek	95	German	74
Spanish	92	Dutch	66
Italian	88	English	61
Latin	86		

* Volume vii, p. 5.

“As the French and the English differ so considerably, in pronunciation, from what they appear in orthography, the following comparison shews the reduced number of the vowels.

	<i>Vowels.</i>	<i>Consonants.</i>
French .	67	85
English .	56	84

“The English is very variable with respect to the proportion of vowels and consonants; that of the consonants is much greater in the Scriptural style than in elegant writing, and more especially that which is scientific, from its containing more words derived from the learned languages. In the Bible the compass of variation, in the number of vowels, is generally from about 68 to 50; but the medium may be settled at 56 to 100 consonants. In polished writing the medium number of vowels may be fixed at 56; and the mean between the two styles will be 61, the number inserted in the foregoing table. The compass of variation in the Greek is considerable. I have found 150 vowels to 100 consonants, and, frequently, as low as 86. The other languages are pretty close to the average number given in the table: the Welsh seldom deviates three vowels from the mean number.

“Having brought forward the above calculation in defence of the Welsh language, and, as it completely falsifies the popular opinion, I may be excused, if I should, in the moment of triumph, recount some other excellencies, which are to be found in it.

“The following enumeration will give some idea of its copiousness, with respect to the composition of words. It has seven * prefixes,—eleven terminations of verbs in the infinitive mood,—fifty-four terminations of nouns,—nineteen of adjectives,—twenty-one plurals †, and nine diminutive terminations.

“This gives a total of compositive particles, greater than that of all the other languages in the above table, if they were put together. In the Welsh they are general in their application too, of which there is nothing similar in the others; but, what is more than all, they are real words, nouns or verbs, in their unconnected state; and such another example, I may venture to say, cannot be produced. The various inflections of verbs likewise, if separated from the verb they characterize, are still simple verbs,

* If this word be not an error of the press, it can only have been used in a limited acceptance, as the number of prefixes in the Welsh tongue is much greater. See CAMBRO-BRITON, No. 13. p. 2.—ED.

† See CAMBRO-BRITON, No. 13. p. 4.—ED.

describing the time and action, which was meant to be conferred on the verb, to which they might have been affixed.

“ I have computed, that there are about 8000 simple verbs in the Welsh tongue, to each of which may be put twenty different prefixes, to give some particular characters of time or action. This encreases the number to 160,000; and these may be conjugated five various ways generally by inflection, as in the learned languages, or by auxiliaries as in the English; and this makes the real number of Welsh verbs, if there were occasion for so many, to amount to 800,000. The ancient bards had this amazing store before them to use at pleasure: therefore, those, who would understand their works, must also have it in view. I might proceed, by pointing out similar instances with regard to other kinds of words; but the subject shall be closed for the present with giving a list of our ancient names of the Deity, omitting such, as are connected with, or taken from, the Scriptures and the Christian Religion, which names we have in common with others, who call themselves Christians.

“ Bardic Names of the Deity.”

“ <i>Arghwydd</i> *..	Supreme free will; the Lord.
<i>Celi</i> †	The Mystery—the One in Secret.
<i>Culwydd</i>	The Centre of free will.
<i>Deon</i>	The Separate Being.
<i>Dewin</i>	That comes or pervades.
<i>Dovydd</i>	The Renovator, the Former;—the Lord.
<i>Duw</i>	That exists,—the Being;—God.
<i>Dwyw</i>	That proceeds existing.
<i>Eilwys</i>	The Powers of Harmony—the Creative Powers.
<i>El</i> ‡	Harmony—Intelligence—Spiritual Intellect.
<i>Hu</i> §,	That pervades, or that is subtle.
<i>Huon</i>	The pervading or subtile One.
<i>Ión</i>	That is ever, or supreme; the Lord.

* Mr. Owen Pughe, in his Dictionary, states this word to be written according to the Silurian dialect. *Arlwydd* is another word for Lord, but in reference to temporal dignities only.—ED.

† This epithet of the Supreme Being is, no doubt, derived from the Welsh *Celu*, to conceal, which is also, in all probability, the root of the Latin *Cælum*, as observed on a former occasion. See Vol. i, p. 374.—ED.

‡ This word is also used in Hebrew, in application to the Divine Essence.—ED.

§ For a similar use of this word, in the Hebrew tongue, see the last Number of the CAMBRO-BRITON, p. 68, in the note.—ED.

<i>Iôr</i>	That is extreme, or encompassing;—the Lord.
<i>Náv</i>	That is tranquil;—the Father.
<i>Nér</i> *	Power, Might;—the Lord.
<i>Nudd</i> †	That is not to be obscured.
<i>Panton</i>	The comprehending one.
<i>Peryv</i>	The Causer,—the Creator.
<i>Pór</i>	That circumscribes; the Lord.
<i>Rëen</i>	The proceeding principle; the Lord.
<i>Rhi</i> ‡	That proceeds;—that is first;—the Lord.
<i>Rhwyv</i>	That guides, or rules;—the Lord.

“Such a range of speech might induce strangers to exclaim, that there can be no possibility of learning it; in answer to which I may say, that there is not one irregular verb in the language, which is a source of so much vexation in most others. This copiousness creates almost an impossibility of translating many expressions to be met with in the Welsh language, but a great facility of rendering any thing into it; so that I found no great difficulty of literally translating one of the poetical pieces, which attracted my notice in your Magazine, and also preserving not only the same number of lines, but the same pauses, the same length of verse, and the same character of rhyme.

“From the few facts, above offered to your notice, Mr. Editor, you will easily perceive, that it is not all empty prejudice on the part of those, who may seem to discover a partiality for the Welsh language.

I remain, Sir, your's, &c.

“MEIRION.”

* It is somewhat singular, that the Hebrew *Ner*, which implies, literally, *light*, is used in Scripture to denote divine illumination, and is once applied to the sacred term *Λογος*. See Psalm 36, v. 9, and 119, v. 105, and Proverbs, 20, v. 27 — *Jeôr*, in Hebrew, has also a mystical allusion of the same nature, though it may have no connection with the Welsh *Iôr*.—ED.

† This word does not occur in Mr. Owen Pughe's Dictionary as one of the divine epithets; but *Udd* is so mentioned.—ED.

‡ The Hebrew *Raah*, and Arabic *Rais* are not very unlike this;—both of them signify a chief or governor. The epithets *Glyd*, *Por*, *Rhebydd*, *Rhèn*, and *Udd* may be added to those contained in the foregoing list: and a few more might possibly be discovered. But it should in fairness be stated, that all of these names are not exclusively appropriated to the Supreme Being. Some of them imply no more than *Lord*, *Ruler*, or *Sovereign*, and have received the peculiar signification, here assigned to them, from the use of the early poets.—ED.

ANCIENT MANUSCRIPTS.

THE CONTENTS OF "LLYFYR COCH O HERGEST."

[Concluded.]

XXIII. BREUDDWYD MAXEN WLEDIG. P. 697.

The Dream of the Emperor Maximus.

XXIV. CYFRANGC LLUDD A LLEFELYS.

The Adventures of Lud, son of Beli the Great and Llefelys.
P. 705.

XXV. MABINOGL.

A Book entitled Mabinogi divided into four parts;—Part I. The history of Pwyll, Lord of Dyfed, or Pembrokeshire.—His feats, adventures, &c. in gaining his mistress. P. 710.

Part II. The History of Bendigad Vran, King of the Isle of Britain.—He entertains Matholwch, King of Ireland, who marries his sister.—His expedition to Ireland to revenge the wrongs done to his sister.—He dies there by poison.—His head by his desire buried in the Tower of London. P. 726.

Part III. The History of Manawydan, cousin of Caswallawn, then King of Britain, containing feats, adventures, &c. P. 739.

Part IV. The History of Mathonwy, Lord of North Wales, *Item*, of Gilvaethwy Gwydion and others.—Gwydion's feats by means of enchantment, &c. &c. P. 751.

XXVI. YSTORIA GEREINT FAB ERBIN.

The History of Gereint, son of Erbin, King of Cornwall, one of Arthur's Knights, his feats, &c. P. 769.

News brought to Arthur of a (singular) white Deer in the forest of Deane.—Arthur goes to hunt the Deer—kills him with his own hand. P. 779.

XXVII. YSTORI KULHWCH FAB KILYDD, *alias* YSTORI Y TWRCH TRWYTH*.

The History of Kulhwch, the son of Kilydd and first cousin to Arthur, and one of his Knights—his feats, &c. P. 810.

A List of Kings, Princes, Nobles, &c. then at Arthur's court—also, a List of Ladies, &c. then with his Queen Gwenhwyfar. P. 815.

* This and the five preceding MSS. contain the subjects of some of the *Mabinogion*, or Juvenile Tales, of which an account was given in the Thir-

XXVIII. YSTORI BOWN O HAMPTON.

The History of Bown, son of Earl Gwn of Hampton. This is a translation of the *History, in ancient verse, of Sir Bevis of Southampton*, who lived, as the story says, about the time of King Edgar. P. 845.

XXIX. LLFYR Y MEDDYGINIAETHAU.

Physical Receipts for the principal diseases incident to the human body, made public by Rhiwallon and his three sons, Kadwgan, Gruffudd, and Einion, the most skilful Physicians of their time. They flourished under Rhys Gryg, Lord of Dinefawr, about A. D. 1220 *. P. 928.

Of herbs, their virtues, different degrees of heat, &c. in Latin. (Qu. from whence extracted?)

XXX. DIAREBION Y DOETHION.

A Collection of Proverbs in Alphabetical order, by Madwaith Bengyrys, of lâl and others, (see the same in p. 1057). P. 964.

XXXI. IMAGO MUNDI neu DELW Y BYD.

Henry of Huntingdon's Imago Mundi; but a different translation from that in p. 502. P. 975.

XXXII. BRUT Y SAESON.

A Chronological History of the Saxons, from their first arrival here, to Anno 1376. P. 999.

XXXIII.

A Chronological Account of the principal battles fought between the Britains and Saxons, &c. from Gwrtheyrn Gwrtheneu, to Ieuan Frenhin. P. 1020.

teenth Number. There are in the Hengwrt library other copies of these curious specimens of romantic fiction. Mr. Owen Pughe, as announced in a former Number, is about to favour the world with a translation of the whole, to be illustrated with appropriate designs.—ED.

* This treatise is called by Llwyd (*Arch. Brit.* p. 262.) *Meddygon Myddvai*, or the Practice of Physic of the Myddvai Doctors. There are several other copies of it, and, amongst these, one in the Welsh school, supposed to have been written about the year 1300, and consequently the most ancient. Dr. Davies, in his Dictionary, makes frequent references to this Treatise, and under the word *Myddvai* quotes Davydd ab Gwilym as mentioning these doctors, whose descendants, according to Lewis Morris, had practiced at Myddvai just before his time. Rhys Gryg was Lord of Dinefawr from 1137 to 1196.—ED.

XXXIV. YMADERED LLEWELYN A GWRNERTH.

A Copy of Verses, composed by Tyssiliaw, son of Brochvael Ysgithrawg, and sent by Llewelyn, a pious man of Welsh Pool, to his friend Gwrnerth, on finding his chamber door shut at a time, that he ought to have been up as usual, it being their custom to pray together betimes every morning. About the year 610, says Lhwyd. P. 1026.

XXXV. GWAITH LLYWARCH HEN.

The Poetical Works of Llywarch Hên *. P. 1028.

XXXVI. GWAITH TALIESIN.

Taliesin's Works in praise of Urien Reged, &c. P. 1049.
Welsh Proverbs, (*see also* p. 964.) P. 1057.

XXXVII. CYMDEITHAS AMLYN AC AMYC.

The History of Amlyn, son of the Earl of Alvern, in Germany, and Amyc, son of the Marquis of Berigan, a French knight, their adventures, &c. P. 1085.

They both fall in battle under Charlemagne against Desides, King of Lombardy. P. 1113.

XXXVIII.

POEMS upon several subjects in praise of God—of our Saviour—the Virgin Mary—of several Welsh Princes and Nobles, by the following persons:—

Elidr Sais, who flourished A. D. 1290.	P. 1143.
Meilir ap Gwalchmai, fl. 1146.	1146.
Y Brawd Fadawg Gwalter, fl. 1250.	1151.
Taliesin (<i>qu.</i> He who fl. 540 † ?)	1154.
Gruffydd fab yr Ynad Côch, fl. 1280.	1159.
Cynddelw Brydydd Mawr, fl. 1160.	1165.
Einion ap Gwalchmai, fl. 1240.	1177.
Llewelyn Fardd, fl. 1280.	1182.
Gwynfardd Brecheiniog, fl. 1137.	1186.
Gruffudd fab Maredudd fab Dafydd, fl. 1400.	1194.
Trahaearn Brydydd Mawr, fl. 1380.	1221.

* In Vol. I. of the CAMBRO-BRITON, p. 287, *et seq.* may be seen a full account of the life and writings of Llywarch.—ED.

† Was there ever any other poet called Taliesin, besides the celebrated one of that name?—ED.

Gwilym Ddu o Arfon, fl. 1400.	P. 1225.
Dafydd fab Maredudd, fl. 1400.	1230.
Casnodyn Fardd, fl. 1380.	1233.
Bleddyn Ddu (<i>qu.</i> Whether he is the same with Was y Cwd who fl. 1090?)	1249.
Gruffudd fab. Dafydd fab Tydur, fl. 1400.	1253.
Dafydd Bâch fab Madawg Wladaidd, fl. 1400.	1255.
Gruffudd fab Llewelyn Llwyd, fl. 14th cent.	1257.
Gwilym Sefnyn, fl. 1450.	1257.
Gruffudd fab Davydd fab Tudur (<i>vide</i> p. 1253.)	1264.
Madawg Dwygraig, fl. 1400.	1267.
Rhisierdyn, fl. 1400.	1281.
Bleddyn Ddu (<i>vide</i> p. 1249.)	1284.
Iorwerth fab y Cyrriog, fl. 1460.	1285.
Rhisierdyn, (<i>vide</i> p. 1281).	1288.
Iolo Goch, fl. 1400.	1291.
Gruffudd Vychan fab Gruffudd fab Ednyfed, fl. 1460.	1292.
Gruffud Gryg, fl. 1400.	1297.
Gruffudd Vychan, (<i>vide</i> p. 1292.)	1300.
Llewelyn Goch fab Meurig Hên, fl. 1400.	1301.
Dafydd y Coed, fl. 1380.	1303.
Llewelyn Gôch, (<i>vide</i> p. 1301.)	1306.
Madawg Dwygraig, (<i>vide</i> p. 1267.)	1310.
Y Pioll, (<i>qu.</i> Proth?—ED.) fl. 1400.	1311.
Gruffudd fab Maredudd, (<i>vide</i> p. 1194.)	1313.
Howel Ystordyn, fl. 1380.	1337.
Prydydd Breudn, fl. 1400.	1339.
Gronw Gyrriog, father of Iorwerth, p. 1285, fl. 1380.	1340.
Mab y Clochyddyn, fl. 1380.	1350.
Llywelyn Ddu fab y Pastardd, fl. 1400.	1353.
Prydydd Breuan, (<i>vide</i> p. 1339.)	1355.
Trahaearn Brydydd Mawr, (<i>vide</i> p. 1221.)	1357.
Rhys Dafydd fab Einion, fl. 1480.	1357.
Tudur Ddall, fl. 1390.	1358.
Iocyn Ddu fab Ithel Grâch, fl. 1380.	1358.
Madawg Dwygrâig, (<i>vide</i> pp: 1287 and 1310).	1359.
Dafydd y Coed, (<i>vide</i> p. 1303.)	1359.
Y Mab Cryg, (<i>qu.</i> Whether G. Grug, who fl. 1400?)	1362.
Justus Llwyd, fl. 1380.	1363.
Iolo Gôch, (<i>vide</i> p. 1291.)	1369.
Meurig fab Iorwerth, fl. 1380.	1373.
Dafydd Coed, (<i>vide</i> p. 1303).	1375.

Dafydd Benfras, fl. 1240.	P. 1381.
Llygad Gwr, fl. 1300.	1383.
Dafydd Benfras, (<i>vide</i> p. 1381.)	1348.
Llewelyn Fardd, (<i>vide</i> p. 1182.)	1387.
Cynddelw, (<i>vide</i> p. 1165.)	1398.
Daniel Llosgwrn Mew, fl. 1280.	1401.
Einion Wann, fl. 1240.	1405.
Iolo Gôch, (<i>vide</i> pp. 1291 and 1369.)	1407.
Lewis Glyn Cothi, fl. 1450.	1499.
Ieuan Llwyd fab y Gargam, fl. 1380.	1415.
Gruffudd fab yr Ynad Côch fl. 1280, (<i>vide</i> p. 1159.)	1417.
Llywarch Brydydd y Môch, fl. 1240.	1419.
Cynddelw, (<i>vide</i> pp. 1165, 1398.)	1425.
Owain Cyfeiliog, Prince of Powis, fl. 1160.	1432.
Cynddelw, (<i>vide</i> pp. 1165, 1398, 1425.)	1436.
Llywarch Brydydd y Môch, (<i>vide</i> p. 1419.) imperf.	1442.

NOTICES OF OLD BOOKS.

BRITISH AND OUTLANDISH PROPHECIES, most of above a thousand years antiquity, the rest very antient, foretelling the several revolutions, which hath and shall befall the scepter of England, and coming in of the *Normans*, continuance and extirpation; the late King's death,—his Highness's conquest and arrival to the scepter, sovereigntie and government of Great Brittain;—the fall of the *Turk*, *Pope*, Emperour of *Germany*, and most of the Great Princes of the world, by their particular names; and that his Highness, that now is, shall conquer most of them. ALSO his Highness's lineal descent from the antient Princes of Brittain, clearly manifesting, that Hee is the conqueror they so long prophesied of: Also a short account of the late King's original. Published in Welsh and English, for the satisfaction of the intelligent in either tongue. By THOMAS PUGH, Gentleman. 1658*.

It is quite unnecessary to add any thing to the foregoing copious

* It does not appear, who this Thomas Pugh was, or whether he wrote any other works relating to Wales. No notice occurs of him in the *Cambrian Biography*. The following note in pencil, written by "J. Melvill, 1776," is copied from a blank leaf of this old volume. "This book is very rare, and, if closely examined, will be found to contain many striking truths, concealed

title, in explanation of the general nature of this mystical volume. Written, as it was, in an age of superstition, and under a weak and credulous prince, there is nothing very extraordinary in the gravity, with which its author has made the productions of our ancient bards subservient to the adulatory aim of his undertaking. Yet it is certainly curious to observe the ingenuity, with which he often accommodates our old bardic effusions to his Sybilline purpose,—though it must be confessed, that he has, in some instances, taken a few whimsical liberties with names, dates, and other particulars. But, in general, the passages, which he cites, are translated with considerable fidelity, and shew the task to have been executed by some one well versed in our ancient poets. The originals, however, are throughout wretchedly misprinted, which prove, that the duties of translator and editor were not discharged by the same individual. The poems quoted are those of Taliesin, the two Merddins, Llywarch Hen, Heinyn*, Adda Vras, Robin Ddu o Von, Ieuan Drwch y Daran, and Goronwy†, besides a few others cited anonymously. A few specimens of the translations, and of the use made of them by the author, may not be unacceptable. The following extract from Merddin Wyllt, whom our author calls a “famous prophet,” is cited in compliment to the reigning monarch, Charles II; and the latter part of it may be considered to have rather a singular allusion to the close of his successor’s reign.

“When two brothers, born in the same kingdom, cometh to England, with purpose to be revenged for lands by force of arms, as also for the death of their friend or kinsman; and this will come to pass when the nation is without a head or king, and knights abroad, the tops of ashes or pikes very sharp; and when Rome trembles, combustion in the white Tower in London, and London in fear.

“Then shall come to England a king from a princely race, with his noble descent from Aberfraw in Anglesey, the ancient seat of the Princes of North Wales, then, or in such time when

under a mysterious garb. If ever the writers of the last century make mention of this curious performance, the handsomest report is made of it, as they considered the drift of it as important.”

* Heinyn was the Bard of Maelgwn Gwynedd; he lived in the sixth century, and was, consequently, contemporary with Taliesin.

† The four bards, last mentioned, lived in the thirteenth and fourteenth centuries. It does not appear from the work, whether the last mentioned was Goronwy Ddu, or Goronwy Gyriog, both natives of Mona.

this cometh to pass, let the Brittain sit stil at home and be quiet, while the great ones of England contend; for the crown shall go at the disposal of the subjects."

In p. 104 we have a "Prophesie of Taliesin foretelling the strange removal of marvellous great stones in North Wales from the bottom to the top of *Aheigh**, steepy and inaccessible hills, which came to pass some seventy years ago, and of changes, dissenting Parliaments, and heavy warrs, that should follow."

We now come to this wonderful "Prophesie."

"When great and heavy stones be raised in North Wales, lifted up and removed from their ancient seats, and when all people and persons wil be honouring the chieftest, then wil be cruel falsehood and contempt, a bruised council, anger and sharp punishment; then the unjust shall be on horse, and the just and the innocent down, and fightings amongst all degrees, but not handsomly in the field; hee, that wil kill dead, wil be counted the bravest man; the loudest and biggest in speech wil be held the wisest, and then wil be scarcity of money, but sufficient of bread; and the dead wil make a dear and sorry bargain, but without their chiefe treasure with them.

"Then North Wales wil be divided here and there, but an universal and unexpected slaughter wil fall amongst them, and P. wil labour to send them afarr away, when the staggs comes to the mountain of Assag, happy wil the wisest be then in Powis, violent and strong hostages wil be fetch't to London; the P. from Llanelli wil entice them to the sure hold, then Irish wil be seen in Brittain land, and in Maelor the Great wil be preparations; then shal Snouden mountain be happy, and thenceforth the enemy of the English party shal fail."

Thus far the bard; we now come to our author's sage comments.

"Now to the stones; which is very remarkable.—In accomplishment of this prophesie, about * * * years ago, in a place called Kwm Konwy in the county of Caernarvon, between two great hills there lyes a pond of standing water, at the edg of which lyed two great stones of admirable greatness and weight, yea so huge in greatness, that a thousand yolk of oxen could not move them; but suddenly, about the time aforesaid, these stones were conveyed from the edg of the said pool, towards the top of

* There is an error in this name, as well, perhaps, as in that of the mountain, mentioned in the following extract.

a very high, steep, and inaccessible hill, above the said pool, in distance twelve score (qu. yards ?) of perpendicular height, where they (and their first seats where they formerly stood) are to be seen to this day, and old people yet living which will justifie all this."

The last extract shall be "a Revelation of Goronwy of Anglesey, wherein an angel revealed unto him the kingly succession in the regal government, until the coming of the Brittish conquerour, who is clearly set out, and that the said conquerour should appear 222 years after the same Revelation, or in the year 1642."

"Said the angel in this Revelation to Goronwy,

"It will come to pass, that a person will start up to put a period to the fugitive enemie, who will be a man with a broad sword, of a noble descent, and which will joyn in feasting and familiarity with his own.

"And he will come to subdue the height of the English enemie, and will also disperse them by hundreds and multitudes, to a forlorn condition.

"1. Qu. Said Goronwy, when will that come to passe ?

A. When a navy comes to Ireland with two several dissenting nations; Brittaines then (casting off their weaknesse) will conquer the land of Brittain. Then wil Beirdhs say, Happy are the Brittaines, and wo to the English enemie.

"2. Q. When will that be ?

An. When a liberal person of the race of Llewelyn comes from his country with purpose to overcome, having his banner of red and yellow, he shall possesse the territories and extents of Kynvyn.

"3. When will that be ?

An. When a marvellous great number will be forth-coming, and divided into three several battalions at the command of an heroical spirit, which will be a princely Brittain, and a king of kingdomes, surpassing all in the love and obedience of his army, of a broad sword and farr extents, who shall run furiously to destroy his enemie.

"Q. When will that be ?

An. When England be in a terrible fear, and before an army a shower of cloudy and cold frost, then will come to England fire from either side, and some of themselves, or from their own bosomes, betraying them.

"Q. When will that be ?

“An. When men wear locks, and women with dressings like wings about their eares, and curled hair, the lads with flying wings, slight dishes*, and daily in armes, musitians without reward, and of empty hands, church-yards vilified, tenants in distresse, and when crosses and images fall, when the hills descend and hillocks ascend, then will be a sorry world of sullenness and heaviness, gold hanged and silver buried, fellowship deceitfull and treacherous, death without moan, and dearth without want.”

These few passages, although, perhaps, not the most curious, that might have been selected, will sufficiently explain the character of this quaint production, which, in an unenlightened age, and when there prevailed a total ignorance of the real nature of our ancient poetry, may well have excited some degree of superstitious regard. The latter part, or second book, of the work, comprises what are called the “Outlandish Prophecies,” delivered by certain “prophets and prophetesses, to confirm what hath been said by our own,” and has for its title “Europe’s Calamity, England’s Glory.” But this portion of the performance does not come within the scope of the CAMBRO-BRITON.

* * *

WALKS ROUND DOLGELLAU.

————— “Well do I know these mountain wilds :
And every bosom’d vale, and valley stream
Is dear to memory.”

SOUTHEY.

WALK III.

DOLGELLAU TO TOWYN.

THIS is a route not generally pursued by English tourists. Towyn is so dull and secluded a place, as to be very rarely honoured by foreign visitors, albeit the road thither from Dolgellau,—a distance of about seventeen miles,—is upon the whole replete with that romantic variety of landscape, so common in North Wales; and I would certainly recommend the *meritorious traveller* to ride there some morning and return the day following. Old Griffith Owen and his “matchless harp,” are worth this, at least; but on this subject more hereafter. The traveller, who would visit Towyn from Dolgellau, must proceed in a direction extending south-westerly from the latter, leaving the mountain

* *Ysgafn seigiau.*

path to Cader Idris above him, on the left. He will then find himself in a tolerably good road, bounded on the one side by the woods of Bryngwyn and Brynadda, and, on the other, by some fertile meadow-land leading down to the brink of the Wnion. About two miles from Dolgellau, we arrive at Llyn y Penmaen, having previously passed a wide great bog on the right. Hence the Wnion has joined the Mawddach, and both together form a broad and beautiful estuary, having its opposite banks composed of meadow and woods, and heather hills. Hitherto the tract is smooth and easy enough—for a Welsh one; but beyond the Llyn an acclivity commences, leading to a district, which may be justly termed the Western Highlands of Merionethshire. Having ascended Penmaen Hill, we find ourselves in a rude and rugged region, with few traces of cheerfulness, and not many of cultivation; and where that inexpressible emotion, caused by the awful solitude of the hills, is experienced in its fullest extent. Here are no grassy glades swelling out in richness of verdure,—no waving corn-fields, or “dew-bespangled meads,” and no mountain rivulet to lull the ear with the murmuring melody of its waters. Dreary, indeed, is the scene, and its deep stillness is only interrupted by the clatter of the horse’s hoofs, as the traveller rides onwards on his way, or by the sharp, shrill, bleating of the “fair-fleeced wether,” rising in alarm at the approach of the intruder on its solitude.

And scarce our eyes encounter living thing,
 Save, now and then, a goat loose wandering;
 Or a few cattle, looking up aslant,
 With sleepy eyes, and meek mouths ruminant.

But this cheerless landscape is not more than a mile in extent. The valley, through which the road passes, gradually contracts, till it terminates in a spot “so beautiful, so green, so full of goodly prospect,” that he must be a stoical dog indeed, who does not enjoy the glorious scene around him, presentirg, as it does, so strong and pleasing a contrast to the sterility, which precedes it. This spot is at an old and weather-beaten mill, worked by the water from a river, which, falling into a small but troubled stream, through a deep wood above the road on the left, passes under a bridge of one arch, and pursues its course through the midst of a lovely glen to the mighty Mawddach, whose glistening surface is just descried between an opening of the hills on the right. About two hundred yards above the bridge the river swells out into a broad and bright pool, the pebbly bottom of

which is distinctly visible through the clear transparency of the water. Here, during my boyhood, have I often spent, with my young playmates, the afternoon of the smiling summer's day, sedulously bent upon the destruction of the piscatory tribe, and regardless of every thing save bites and nibbles. On a green bank by the river's brink, there grew, and indeed, still grows, a large oak, affording a comfortable canopy, and shading off, with its spreading branches, the parching beams of the sun. Under the umbrageous covert of this tree would we tarry, hour after hour, at one moment provokingly tantalised with the hope of hooking a "bouncer," and, at another, bereft almost of all patience by the unaccommodating apathy of our intended prey. But many a long year hath passed by since those days of idle wandering; yet I have not forgotten this scene of my boyish recreation,—and ought I to forget it*?—The most grand and impressive object in the scene from the bridge, is part of the undulating summit of Cader Idris. I have seen it in one mass of deep blue mountain, undimmed by speck or shadow,—and I have also seen it crowned with a wreath of snow-white mist, and over-looking in its might and majesty, the thousand "subject hills" which rise beneath it.

Towering from continent to sea,
Where is the mountain like to thee?
The eagle's darling, and the tempest's pride—
Thou ! on whose ever-varying side
The shadows and the sun-beams glide,
In still or stormy weather !

Beyond the mill the country assumes a more smiling and cheerful aspect. The flourishing plantations of Garthyngared† enliven the landscape, and evince, in the worthy proprietor of that estate,

* Being in this part of Merionethshire last summer, I paid a visit to the spot I have been speaking of for the first time since I left Wales to reside in England. I found the branches of the old oak still spreading forth their foliage as greenly and luxuriantly as they were wont to do;—the pool as purely transparent as ever, and the wheel of the mill performing its evolutions with as much clack and clamour as it formerly did.

The landscape hath not lost its look,
Still rushes on the sparkling river,
Nor hath the gloominess forsook
Those granite crags that frown for ever.
Still hangs around the shadowy wood,
Whose sounds but murmur solitude.

† Qu. *Garth Anarawd* !—ED.

a commendable eagerness to clothe the sides of his rugged hills with something more valuable than gorse or heather. The improvement, which has been effected within these few years, under the encouraging auspices of Mr. Owen, must carry with it its reward; to say nothing of the gratification, which the "squire" must experience as he views the declivities of his hills, once bleak and desolate, now well covered with oak, birch, and fir. But it is not merely as an agriculturalist, that the respected owner of Garthynghared deserves well of his countrymen. There are other qualities more immediately endearing and conspicuous. Open hearted hospitality,—a powerful love of domestic comfort,—with a true taste for those virtues, which a glad and happy home must always generate. Mr. Owen is also a magistrate, and discharges the duties of his office with zeal and benevolence. Last year he was high sheriff of the county, and I need not say how creditably to himself, and how pleasantly to his numerous friends, he fulfilled the functions of his high and important calling. Those, who have not the pleasure of Mr. Owen's acquaintance, will not, perhaps, withhold their forgiveness of this digression,—those who have, and they are many, will readily accord with an old friend, in the brief and imperfect eulogy he has indited. But, to return, having conducted the reader to Garthynghared, I shall avail myself of the journal of a young friend of mine, who spent a short time in Merionethshire last summer, to describe the remainder of the route to Towyn. He had been sojourning at Garthynghared, from whence he ascended Cader Idris with an English gentleman, and part of Mr. Owen's family*; and it is from this period, that his narrative commences.

"A day or two after our jaunt to Cader, we all went to Towyn, a town near the sea, on the confines of the county, and about twelve miles from Garthynghared. The ladies were to be conveyed thither in the carriage, while Mr. Edward Owen, Mr. Harper (a gentleman from London,) and I were to walk as far as Peniarth, an estate belonging to a branch of the Wynn family, nine miles on the road, where we might procure horses. Having seen the ladies on their way, we took the nearest road over the

* If I can prevail upon my friend, and procure Mr. Editor's concurrence, I will, at some future period, forward a copy of the account of the Cader excursion. I have been favoured with a perusal, and think that it would not discredit the pages of the CAMBRO-BRITON.

hills; and, Mr. Harper and myself, since our stay at Garthyng-hared, having become pretty well enured to the roughness of the Welsh bye-roads, trudged on through bog and briar, over hill and dale, with admirable perseverance; now and then, however, stopping, ostensibly to admire the prospect,—in fact, to rest ourselves. About half way between Garthyng-hared and Peniarth, we passed the ruins of the old summer residence of Ednowen ab Bradwen*, one of the fifteen tribes of North Wales†. The ruins of this castle, consisting merely of a few large stones, placed at irregular distances from each other, mark the form as well as the singularity of the habitations of the ancient Reguli of Wales; agreeing exactly with the description given by Whitaker, in his elaborate History of Manchester. ‘They were commonly placed,’ he says, ‘in the hollow of a valley, and either upon the margin of one stream or the confluence of two, for the conveniency of water, and for security from the winds. The followers lived immediately about the person of their chief, or in little bodies along the meanderings of the valley, to be within reach of the usual signals of their lord; the striking of the shield, or the blowing of the horn.’ The ichnography of Llys Bradwen (for so was this castle called,) presented as nearly as possible a figure, of which one part was a circle, and the remainder an oblong, the eastward circular apartment being the audience hall and court of judicature, and the oblong building containing the chief’s own apartments. Round the ruins of the castle, there are said to have formerly been traces of several other buildings of various

* Ednowen ab Bradwen, usually called Lord of Merioneth, lived in the eleventh century. He bore, for his arms, *Gules* three snakes rowed in a triangular knot argent. By the way, the venerable Sir Watkin Lewis, knight and alderman, is a descendant of Ednowen, as are the heads of many other very respectable families in North Wales. [Ednywain ab Bradwen, commonly styled Ednuvain Bendew, lived, it is said, during the eleventh century, in the time of Gruffydd ab Cynan, Prince of Gwynedd. That he was Lord of Merionydd may be doubted, as this was a title generally appropriated to the Sovereigns of North Wales; however, he had considerable possessions in this county. The ruins of Ednywain’s house, called *Llys Bradwen* (the Palace of Bradwen,) above noticed, are in the township of Cregenan in the hundred of Tal-y-bont.—ED.]

† The Fifteen Tribes or Peers of North Wales were certain chieftains, who held their lands by Baron Service, being bound to particular ministerial attendances on their princes, in addition to those common to them as subjects by homage and fealty.

forms and dimensions. The remains of the principal building seem to have been more perfect in Pennant's time, for he describes them as having 'walls formed with large stones, uncemented with mortar.' I was informed that there were several Druidical circles in the neighbourhood; but probably the remains of the building alluded to above have been mistaken for such.—I saw no indications of either myself. A short distance from Llys Bradwen we gained the summit of a hill, from which we enjoyed a most delightful prospect. A little to the west was the ocean, the morning sun-beams spreading a brilliant light on its broad and glistening surface; as far as the eye could reach towards the north were to be seen Snowdon, and the other lofty mountains of Caernarvonshire. To the east we obtained an extensive and magnificent view, comprehending most of the Merionethshire hills, and we counted, at least, seven distinct ridges of mountains in this direction, their summits tipped with the golden radiance of the morning sun. To the south the dark rocks of Cader rose 'towering to heaven,' while, immediately below us on the left, and intersected by the river Dysynwy, extended the vale of Towyn, with the town, from which it derives its name, nearly in the centre, and the little straggling hamlet of Llanegryn in the distance. The prospect was really so beautiful, that we tarried awhile, actually for the sole purpose of viewing it,—

And admiration, feeding at the eye,
And still unsated, dwelt upon the scene.

We were, however, rather anxious to reach Peniarth, with the loss of as little time as possible, and, resuming our walk, we passed a picturesque and lofty rock* on our left, and soon arrived there, being shortly after joined by the ladies and the rest of our party. The family, to whom Peniarth belongs, were from home, and the house was under repair; but we gained access to the library, where we made a very hearty dinner on the contents of a basket, which some of the 'woman kind'—I beg their par-

* This rock is called Craig y Deryn, [*Craig Aderyn*,] or the Bird's Rock, from the numerous birds which nightly roost among its crevices. The noise they make just about night-fall is most hideously dissonant; and, as the scenery around is extremely wild and romantic, the ideas, engendered by such a clamour in the gloom of evening, and in so dismal and desolate a spot, are not the most soothing or agreeable. We saw, towards twilight, a large aquatic fowl from the neighbouring marsh, majestically "wending its way" to the place of its rest.

don—some of our fair companions, I mean, had luckily stowed in the carriage. A decent and rather antique matron, and a sort of house-steward, (a cool, shrewd, calculating Scotchman,) who were left in charge of the premises, supplied us with abundance of capital *cwrw*, and some of the best porter I ever tasted, and we found ourselves very comfortably situated after our long and toilsome walk. We remained at Peniarth more than two hours, and, having sufficiently refreshed ourselves,

Postquam exempla fumes, et amor compressus edendi.

we recommenced our journey, the ladies by the turnpike road,—Mr. Edward Owen, Mr. Harper, and I through the marshes. Before our arrival at Towyn, we again joined our party, and, twelve in number, entered the town, and drew up to the door of the Raven Inn, amidst the wondering gaze of every inhabitant of the place, and, doubtless, to the most cordial satisfaction of ‘mine host.’

“Having ordered supper, we left the ladies at the inn, and set off for the well, (a very pool of Bethesda, by the way, in the estimation of the natives,) celebrated for the miraculous cures, which it performs on the persons who bathe in it*. Here the athritic, the rheumatic, and the phthisicky, *cum multis aliis*, find a sure remedy for their diseases; and the number of people, who resort to it, all of the lower class, is astonishing. While we were there, and it was then late in the evening, we saw three patients undergoing ablution, and in a field, on one side, were several more preparing to perform the same ceremony. On our return to the inn we found the ladies listening to the music of their national instrument, the harp, which was played by the landlord, Griffith Owen, deservedly esteemed one of the best performers in North Wales. Passionately fond of music, and of the airs of my native country in particular, I listened with attention and pleasure to the old man’s performances, and, as he swept the strings of his instrument to the bold and inspiring air of The March of the Men of Harlech, or to the milder and more soothing strains of Pen Rhaw and Codiad yr Hedydd, every feeling, save that of the purest delight, was chased away by the pleasing and impressive melody. His performance, however, was not confined to Welsh

* This is one reason, perhaps, that no knight of the pestle has yet ventured to take up his abode at Towyn. If I mistake not, the inhabitants are equally fortunate with respect to those “learned in the law.” Happy, happy, Towyn! to be unencumbered with either lawyer or doctor.

pieces*. He played several of the favourite airs of the old masters, and some with accompaniments of his own. He used formerly to compose a good deal; but the indolence, natural to old age, (for he has numbered more than seventy years,) has deprived him, he told me, of "all relish for composing." In the morning his son played to us, and, although his execution is far inferior to that of his father, whose very touch is harmony, it is by no means despicable. He is unhappily subject to fits of mental alienation, and his performance denotes the wild and hurried state of his intellect. The next morning I accompanied two of our fair *compagnons de voyage* to view the town, which, to speak candidly, is hardly worthy of an appellation so lofty. As for streets, it has none; and what the inhabitants would willingly term such are merely lanes, adorned with wide and dirty ditches, meandering placidly along their centre. It contains about half a dozen good houses, and a church with no great pretensions to elegance†. After we had inspected the town, we strolled towards the beach, about half a mile distant, which affords a pleasant and firm walk. On our return we passed by a cottage, the door of which stood open, and some fine healthy looking children were gambolling on the threshold. We were tempted to peep in, and our curiosity was rewarded with a view of the humble interior of a Welsh cottage, rendered as neat as manual labour could make it. The happy little rogues, who were playing by the door, suspended their sports, and regarded us with amazement, mingled, perhaps, with something like fear. A decent, good looking, woman now addressed us from within, and very cordially invited us, in good English, to enter and "sit down a bit." We declined her invitation, and a small *douceur*, as an atonement for our intrusion, made the little folk very happy, while their parent's fond eye glistened with delight and gratitude, and we left the cottage amidst the repeated thanks of this civil and contented cottager." MERVINIUS.

* Some account of the popular tunes above mentioned may be found in the first volume of this work, at pages 95, 332, and 173.—ED.

† This church is dedicated to St. Cadvan, a native of Armorica, who came over to this country, with other religious persons, in the beginning of the sixth century. He is supposed to have been buried on this spot. Some years ago there were in the church-yard two rude pillars, one of which, of the form of a wedge, about seven feet high, and having a cross and inscription upon it, went by the name of St. Cadvan's Stone, and may have been a part of his tomb. This ancient relic now decorates a grotto, belonging to a neighbouring gentleman, who took the liberty of removing it.—ED.

CRITICISM.

HORÆ BRITANNICÆ; or, STUDIES in ANCIENT BRITISH HISTORY, containing various Disquisitions on the national and religious Antiquities of GREAT BRITAIN, in two Volumes. By JOHN HUGHES. LONDON. 1818.

AMONG the literary *desiderata* of the present day there is none more obvious than a national History of the early Britons, and of their descendants, who now occupy Wales. Much, it is true, has already been written on this subject; and several works, somewhat rashly dignified with the title of histories, have at various intervals been produced. But, from the days, in which Geoffrey of Monmouth wrote his celebrated romance, down to the present, none has appeared of that liberal and enlightened character, which might claim for it a rank among the standard productions of English literature. The Genius of History, who, in other countries, has been admired for her temperate and majestic demeanour, has appeared, amidst the mountains of Wales, either as the minion of prejudice, or the slave of enthusiasm. Nor has the fantastic wildness of her manners acquired any advantages from the acknowledged poverty of her attire. In a word, to descend from the language of metaphor, in the Histories of Wales, hitherto produced, little or no attempt has been made, in the investigation of the early records of the country, to separate the gold from the dross, or to extricate truth from the mazes of error. Yet, while the historian has thus blindly abandoned himself to the guidance of his own wayward notions, or to the misconceptions of others, it must be admitted to his credit, that he has rarely endeavoured, by the seductions of his style, to make any proselytes to his cause. He has seldom resorted to that adscititious aid, which the elevation of sentiment or the splendour of diction might be presumed to contribute.

Whatever justice there may be in the preceding remarks, it would, perhaps, be too much to affirm, that the historian of Wales ought, any more than the historians of other countries, to be, in the language applied by Cicero to an orator, *omni laude cumulatus*. But, if it be not necessary, that he should be possessed of every merit, he ought, at least, to be exempt from every gross fault: he should neither be warped by prejudice, nor

blinded by enthusiasm. While thoroughly conversant with the literary remains of his own country, he ought also to be generally acquainted with the ancient productions of other nations, so as to be able, by a judicious comparison of various authorities, to select such facts only, as wear the semblance of truth, or, at least, of probability. He ought to be able to investigate with judgment, and to decide with liberality. But, that his work might secure a popular reputation, it ought, above every thing, to be free from that inflated language, which a pretension to exclusive erudition, too common to our Welsh *literati*, is so prone to engender. The style of the historian, if we may judge from the most eminent examples, is certainly various; but in all its varieties,—from the chaste and simple brevity of Sallust to the copious splendour of Gibbon,—there is nothing to sanction those peculiarities, which characterize the affectation of learning, or the presumption of ignorance.

In what has now been hazarded as to the qualifications of the writer, who should undertake a History of Wales, at once classical and popular, there has been no wish to delineate what Scaliger has called *sine labe monstrum*, or, as the English poet more elegantly expresses it,

“ A faultless monster, which the world ne’er saw,”

but rather, by representing the reverse of the portrait, to describe the perils, which may be avoided, and the prejudices, which must be renounced. However, it is too probable, that the *desideratum*, at first alluded to, will not very speedily be supplied, unless, under the auspices of the patriotic associations now formed, some new flame may, phoenix-like, be kindled in Wales from the embers of her former renown*. But, until this prodigy may appear,—an event rather to be wished than expected,—every encouragement ought to be afforded to those writers, who discharge the very useful task of exploring our ancient records, and of extricating the materials of history from the darkness and confusion of past ages. If the merit of originality or of any tran-

* It is now somewhat more than a year since a “Prospectus of Collections for a new History of Wales” was published under the patronage of the Cambrian Society in Dyfed. It is to be hoped, that the design has not been abandoned, since, from the acknowledged qualifications of the celebrated projector, the most important benefits to the cause of Welsh literature, and particularly with a view to the subject now under discussion, may be expected from these promised “Collections.”

scendant talent do not obviously belong to this branch of literature, its claim to the highest praise, that can be bestowed on patient and laborious research, must, of necessity, be conceded. Authors of this description,—without any disparagement be it said,—act the part of pioneers in the grand march of historical inquiry, and without whose assistance the progress of the more regular historian would often be interrupted by many disheartening impediments.

The work, of which the title is prefixed to this article, comes properly, perhaps, within the description of publications just adverted to, though in some parts of it, and especially of the second volume, the writer evidently soars to a higher distinction. Yet, however he may pride himself on these occasional flights, he must not consider it the least portion of his merit, that he has condensed, in these volumes, a great variety of interesting and valuable information, which a reference to many ponderous, and some scarce, tomes could only before have supplied. If, indeed, to a person, habitually acquainted with Welsh literature, this performance may but seldom convey the charm of novelty, the advantages, which it presents to the student, are obvious and great. And, at all events, the motives of the author in this laborious undertaking, considering the general ability, with which it has been executed, ought to ensure for him the patronage of his countrymen. The following extract from the Preface to the first volume explains briefly the arrangement of the work, as well as the view taken by Mr. Hughes of the nature of his design.

“ The work, as it now stands, is divided into three departments ; and each of these may, in some respects, be considered separate, although, the whole being taken together, each part seems necessary to form a complete view of our national antiquities. Thus, in pursuing the history of the British churches, under the Roman government, it is desirable to be acquainted with the relative situation of the different tribes ; their ancient superstitions ; their laws, customs, and language ; their particular genius as a people ; and their moral character, previous to their coming under the Roman yoke. Further than this, an inquiry has been instituted as to the remote origin of the primordial Britons, and the period of the first population of the Queen of Isles.

“ To give such an enlarged illustration of our ancient history, within a moderate compass, was found to be no easy task ; and the author grew apprehensive that he had undertaken what would prove too heavy a weight for him. To accomplish his design required

much leisure, many expensive books, considerable application, together with judgment and discrimination. But the person, who now presents the public with a summary of Ancient British History, does not profess himself to be possessed of all the leisure, or all the ability, which a work like the present may require; he has, therefore, availed himself of the assistance of respectable recent authorities, where he was unable to have access to originals, or afraid of dependence on his own judgment. But, it is hoped, this work will not be found altogether destitute of originality; nor the author be set down for a mere plodding compiler." P. vi.

And, in justice to the writer, the following passage in the Preface is also cited, as it serves, if not wholly to justify, at least to account for, certain inconsistencies, which cannot fail to strike an attentive reader in the perusal of the *Horæ Britannicæ*. But in a work, of which so great a part is occupied with the opinions of other writers, contradictions of this nature were scarcely to be avoided.

"In a work, at one time pursued with avidity, then thrown aside, and afterwards resumed repeatedly, if the reader find some repetitions and incoherences, the exercise of his candour is requested. If also the same topic, adverted to in different parts of the work, be found to wear a various aspect, being held out not exactly in the same point of view, this would naturally arise from following the impression made on the mind at the time, not exactly according with what appeared so plausible on a former occasion. Being wedded to no hypothesis but the maintenance of truth, wherever it appeared, either with a faint glimmering or a stronger lustre, if some variation of sentiment be discernible, the author has to say, that he would be less grieved for a detection of any thing of that nature, than being liable to the charge of loving his nation, or a pre-conceived hypothesis, more than truth." P. ix.

Of the work itself it is not possible to give any minute detail, without entering more extensively, than space will allow, into the enumeration of its miscellaneous contents. It must suffice, therefore, to state, generally, that it is divided, as explained in the Preface, into three parts. Two of these are comprised in the first volume, to which the present notice will be confined. The first part embraces collections, or "studies," on "the primitive population and early history of the Isle of Britain," and the second is occupied with "disquisitions on the learning, religious rites, and mythology of the Druids." And it will readily be admitted, that these topics present matter of the most commanding interest both to the antiquarian and the general scholar.

Mr. Hughes commences his undertaking by a collation of the various names, that have, at different periods, been given to this island, together with their respective etymologies. But it should be observed, that several definitions of the word Britain have either escaped his notice, or have been rejected for their unimportance. Mr. Hughes has selected the following, which are here methodically arranged for the greater convenience of the comparison.

<i>Barat-Anek</i>	Land of Tin	<i>Phœnician</i> . .	by Bochart.
<i>Bcirth-Tan</i>	Separation	<i>Hebrew</i>	Dr. Barlow.
<i>Brith</i>	Variegated	<i>Welsh</i>	Camden.
<i>Braid-In</i>	Extended Island	<i>Gaelic</i>	Macpherson.
<i>Pryd-Cain</i>	Bright Aspect . .	<i>Welsh</i>	H. Llwyd.
<i>Prydain</i>	Beautiful	<i>Id.</i>	E. Williams.

To these it might have been added, that the Triads deduce the name from *Prydain*, son of Aedd Mawr,—Geoffrey of Monmouth from *Brutus* the Trojan,—and the Irish etymologists from *Brittan*, the son of Fergus, to say nothing of numerous other etymologies, which it would be a waste of time to particularize. Of those, which Mr. Hughes has collected, he appears to give the preference to that by Mr. Edward Williams, and which has, indeed, been adopted by most modern writers. Nor is it improbable, that it may be correct; but it is far from being “so demonstrably just, that it cannot possibly admit of the least doubt*.” This, however, is not the opportunity for discussing the point; it must suffice to remark here, that Mr. Williams’s definition is at variance with the authority of the Triads, in which he appears, on another occasion, to repose so much confidence†.

The important question of the first colonization of this country is treated by our author at some length, (p. 15 to 48,) though apparently without arriving at any decided result. Several conflicting opinions are quoted; and it cannot be disguised, that no attempt appears to be made to draw from the whole any satisfactory conclusion. It should likewise be noticed, that fable and history are, in this part of the work, rather injudiciously blended. The romance of Geoffrey of Monmouth, introduced at page 18,

* These are the words of Mr. Edw. Williams himself, in his “Lyric Poems,” vol. ii, p. 42, where, in a note on the subject, he defends the etymology in the most triumphant manner, and appears to glory exceedingly in its discovery.

† “Lyric Poems,” vol. ii. p. 217. *et seq.*

can surely have no concern with any historical inquiry into the first peopling of Britain. But, to pass on to more tangible matter, we next find ourselves in the society of the *Cimbri*, whom there are so many reasons for regarding as our original ancestors. Mr. Hughes, however, appears in one place, (p. 21,) to set them down merely as a branch of the *Celtæ*, while, in another, (p. 32,) where he cites a passage from Mr. Owen Pughe's works, he seems to have adopted that writer's opinion, in considering *Cimbri* as the patronymic appellation, and *Celtæ* as a term employed to denote one of its "grand distinctions." And this, there can be little doubt, is the correct explanation; for the word *Cimbri*, or *Cymry*, as observed on a former occasion*, implies the first or aboriginal people, while *Celtæ* signifies the inhabitants of the woods or forests†, in opposition to *Galli*, by which the people of the plains were distinguished. Synonymous with *Celtæ*, are the Welsh names, *Celtiaid*, *Celyddon*, *Ysgodogion*, and *Gwyddelod*, which latter, however, Mr. Hughes observes, p. 59, "properly signifies the aborigines or primitive inhabitants," although in a preceding page he had admitted its genuine meaning. There may be nothing, however, very important in this contradiction, nor in the one previously noticed; nor ought they to appreciate the value of Mr. Hughes's production, exposed, as it naturally must have been, to those contrarieties of sentiment, which would have been avoided by a more artificial arrangement. The whole of the passage, relating to the early colonization of Britain, may be beneficially consulted; and the following judicious remarks on etymology deserve to be here transcribed:—

"Etymology may be rendered very serviceable in prosecuting our researches into ancient history; but, by placing too great a dependance on verbal criticisms, we are bewildered rather than assisted in our pursuits. The etymology of names may easily prove fallacious, if not grounded on certain general principles, and made to appear consistent with the general truth of history. Linguists and antiquaries, of no mean note, such as Camden, Baxter, and Whitaker, have fallen into very whimsical theories, grounded upon etymological fallacies. Mr. E. Llwyd and Mr. Owen are generally happy in their conjectures: but men of the greatest skill in those studies are not seldom betrayed into erroneous conclusions, by a misapplication of names and appellative terms, and adhering too rigidly to the literal import of them. It should be recollected, that

* CAMBRO-BRITON, vol. I. p. 373.

† Ibid.

different families of the same tribe were accustomed to adopt certain appellations, arising from their local situation and habits, similar to the terms, by which whole nations and tribes were usually distinguished from each other. It should also be observed, that ancient, or primitive appellations have continued in use, when the reasons for assuming or imposing such names have ceased. Appellations also, in process of time, become more limited in their acceptation; and sometimes the reverse has happened, that the name of one tribe has predominated, and been applied to the whole nation. These remarks are suggested by Mr. Owen's exposition of the appellatives *Celyddon* and *Gwyddel*." P. 31.

Want of room makes it unfortunately impossible to transfer to these pages all the passages in the first volume of the *Horæ Britannicæ*, that it would be desirable to transcribe; but space must be found for two or three, which, it is hoped, may induce the reader to cultivate a more intimate acquaintance with the work itself. The following extract gives Cæsar's account of the manners and customs of the Britons in his time.

"Cæsar's account of Britain, and its inhabitants, is concise but interesting. The interior of the country and the western coasts he was a stranger to, as he acknowledges. The interior parts of Britain he considered as inhabited by the original occupiers of the country; the sea-coast, (that is the south-eastern,) by those, who, either for the sake of plunder, or from hostile intentions, crossed over from the territories of the Belgæ. The number of inhabitants he makes to be prodigious, and their buildings exceedingly numerous, resembling those of Gaul. Their herds of cattle were numerous and large, as they subsisted chiefly on them or their milk, more than on corn, of which they sowed but little. Their traffic in tin was famous; but they were little acquainted with the vast stores of iron and copper, for which certain parts of the island are become so famous. They used iron rings for money; and of that metal they forged various implements of a rude kind, for the purposes of war and husbandry. Ossian affords us the best description of the old British and Irish warriors, as to their preparations for the battle, the nature of their conflicts, and the use they made of their victories.

"Cæsar describes the people of Kent as the most civilized of all the Britons within his knowledge. From his own information he inferred, that the inland inhabitants, in general, sowed no grain, but lived on milk and flesh, and were clothed with skins. But it appears improbable, that the Dobuni and the Silures, on the banks of the Severn and the Wye, were utterly unacquainted with the arts of agriculture.

"Strangers to luxury and even to what are now deemed the

necessaries of life, their wealth consisted in their cattle. These, in the summer, ranged over the hills, or the open downs; and in the winter were brought to situations where they could be housed and sheltered from the cold and the storm, and be convenient for the use of their families, when they chose to slaughter them. Their diet was generally simple and parsimonious; chiefly milk, butter, and cheese, and perhaps oatmeal, which they were acquainted with, probably, before wheat was introduced among them. At their feasts they indulged themselves with animal food, with *cerevisia*, or malt-liquor, with cyder and metheglin. They seldom had fixed meals, but ate more or less frequently, according to their convenience; and, when they became rather more polished, two meals a day formed their seasons of repast.

“When Cæsar met the Britons in battle, their appearance was fierce, and their courage undaunted. In order to strike terror into their enemies, they painted, or rather tattooed, their bodies; which, when their *hyg*, or plaid, was thrown off, they presented naked to the assault of their invaders. The painting of their bodies with woad, with the marks which they inscribed on their skin, arose partly from superstition, and was partly adopted as a defence against the weather, as well as designed to terrify their enemies.” P. 51.

From the “manners and customs” of the early Britons the writer makes a transition to their civil government, under which head we have the following succinct view of the ancient principles of jurisprudence, upon which the famous code of Hywel, commonly called Hywel the Good, was afterwards founded.

“The laws of Prince Hywel, in the tenth century, refer to certain general principles of law recognized in more remote ages. The estates of the country, and the principal clergy, were called together; and out of them certain persons were selected for the purpose of drawing up a code of laws, founded upon the law of the land and ancient usage. These refer to the regulation of the royal household; the claims of the king, the distinctions of rank, the courts of law and the modes of proceeding in them, and the general police of the country. Certain baronial and manorial courts are acknowledged; but in matters of inheritance, and disputes respecting territory, the verdict of the king’s court must be resorted to. The prince is acknowledged as the supreme head, but not possessing any authority over particular lordships. The common people, as Cæsar says respecting the Gauls, were but *in servorum loco*; and the fine for killing a slave was, according to his value, like an ox or a sheep.

“Murder was generally punished by a fine, which amounted to a fixed sum of money, according to the rank of the person; and, if this were not paid, any of the family had a right to avenge the death

of their kinsman. The disgrace of any crime attached to the whole family of the person who had been guilty.

“ In various cases they had their juries; and these differed in number according to the occasion. In general, the oaths of fifty substantial freemen were requisite to form a verdict; but in some cases a greater number were required.

“ No offence was capital, unless it was deemed to amount to a hundred pounds, so that their laws were lenient to an extreme.” P. 71.

The author passes from this subject to the “ languages of the ancient Britons,” and their first acquaintance with letters, both which topics he discusses briefly, without adding any thing to the stock of knowledge before common respecting them. To this succeeds a view (from p. 85 to 142,) of the Roman-British period, which is, of necessity, a compilation from the Latin historians, and those who have borrowed from them; yet the narrative is conducted with much ease and perspicuity. The account concludes with an enumeration of the ancient divisions of Britain, and the names of its various tribes, extracted from the second volume of the Cambrian Register, and which brings to a close the first part of the *Hore Britannicæ*.

The second part, which occupies the remainder of the volume, is devoted, as before noticed, to the discussion of the religion and learning of the Druids, and in the course of which Mr. Hughes has contrived to amass a considerable fund of learning, native and foreign. The writers of Greece and Rome, as well as our own bards, are freely consulted. Yet most, if not all, of the authorities have been previously quoted on various occasions, though they may never before have appeared in the same company. The following remarks on the rank and functions of the Druids are generally correct :—

“ This order of men were in the greatest fame for their knowledge; and, being the ministers of religion, and frequently, if not generally, exercising the highest offices in the community, their power and influence could not fail of being very extensive. The account given by Cæsar abundantly confirms this. According to the great Roman, the Druids had not only the charge of the public sacrifices, and the various ceremonies of religion; but to them the education of youth was entrusted. They presided in the courts of justice, and all litigated causes were brought before them. In all causes, both criminal and civil, their decision was final; and if any person, however eminent, refused to abide by their sentence, he was interdicted the public sacrifices, and treated as an outlaw; his

society was shunned, he was denied the common rights of a citizen, and could not be entrusted with any post of honour.

“ The Druids had one of their number, who presided over the nation or district ; and this was probably the chief-justice, as well as the high-priest. They held their courts on some elevated situation ; such was *Carn Bre*, for the West of England ; and such perhaps was *Stanton Drew*, in Somersetshire ; *Twyn Barlwm*, in Monmouthshire ; *Bwlch yr Allor*, (the pass of the altar,) in Brecknockshire. There is also *Cerrig y Druidion*, (of like import with *Stanton Drew*,) in Denbighshire ; and in the parish of Lanidan, in Anglesea, the ancient *Mona*, the place of the Arch-Druid’s court is shewn.

“ But the place of greatest note, both as to antiquity and dimensions, was *Abury* ; which is, doubtless, of greater antiquity than even *Stonehenge*. Perhaps it was the former that, in a very remote age, was the *Areopagus* of Britain ; or, as our ancestors would denominate it, *Bryn Gwyddon*. *Caer Emrys*, or *Stonehenge*, was probably erected afterwards, on account of some schism in the Druidical body, or to answer more the design of a temple ; and to be frequented on great festivals, and occasions of general convention.” P. 161.

To this may be subjoined, as an appropriate accompaniment, a short passage concerning the peculiar character of the Bards, as distinguished from the Druids.

“ As by the Druids we mean more strictly to denote the priests and augurs of the Celtic nations, particularly those of Gaul and Britain ; so, by the Bards we mean the literary class of that society. It has been observed before, that the most ancient compositions were delivered in verse ; and we are informed, that the mode of conveying instruction by the Druids and Bards was by reciting to their disciples a number of verses, containing those maxims, which they wished to impress on the minds of their candidates ; they thus made their memories tenacious, and blended instruction with delight.

“ The Welsh Bards have been famed as friends of the Muse, under the most unpropitious circumstances. The brightness of their genius shone, with a brilliant lustre, during the darkness of the middle ages. The subjects of their song were chiefly war and love ; and the ardour of their imagination, and the fineness of their conceptions were scarcely rivalled by the beautiful mechanism of their versification. They sung their own compositions, accompanying the human voice with the sound of the harp and the crooth ; and their plaintive or rousing strains were the delight of princes. Every chieftain retained a Bard in his family, not only to administer to his amusement, but to record the valiant deeds and feats of the family, and to act as herald and pursuivant.” P. 188.

In discussing the learning of the Druids, something more

ought, perhaps, to have been said with respect to the peculiarities of the Bardic poetry, about which we have little beyond a short extract from Mr. Turner's "Vindication," with a few trite observations from the same work on the Gododin. A satisfactory dissertation on the ancient Welsh poetry would, itself, fill a small volume, and, notwithstanding the merit of Mr. Turner's production, is still a *desideratum*.

The following extracts concerning the *Gleini Nadroedd*, or Adder Stones, may be deemed curious by those, to whom the subject is new.

"These amulets are still talked of among some old people, who consider them as the natural production of the snake; but this species of superstition is now nearly obliterated. These adder-stones, or adder-beads, are called *glain-neidyr*, and *maen glain*. They were worn, says Owen in his Dictionary, by different orders of Bards each having its appropriate colour. The blue ones belonged to the presiding Bards; the white, to the Druids; the green, to the Ovates; and the three colours blended, to the disciples. Great virtues have been attributed to them; and it is said, great numbers of them are still to be found; and they may be had from certain people who are deemed clever at finding them. These persons insist on being credited that the *gleiniau*, or adder-stones, are only to be had at one season of the year, and that they are blown by a knot of snakes." P. 214.

* * * * *

"The Druids themselves were called *Nadredd*, or snakes, by the Welsh Bards; and the whole of the tale mentioned by Pliny has a mystical reference to the difficulty of attaining Druidical secrets, and the danger of disclosing them. This title they owed, as Mr. Davies supposes, to their regenerative system of transmigration. The serpent, which annually casts his skin, and seems to return to a second youth, may have been regarded by them, as well as by other Heathens, as a symbol of renovation; and we shall presently shew that the renovation of mankind, after the flood, was celebrated in their arkitic mysteries.

"The *Anguinum* is supposed to have contained a *lunette of glass*, or small ring; and that this, more strictly speaking, formed the *adder's bead*, or *glain neidyr*. Superstition insinuated, that this curiosity was a production of nature; and that to possess it was a badge of Divine protection. But there can be no doubt that this famous object of Druidic superstition was merely artificial. The art of making these trinkets being only known to the Druids, they availed themselves of the credulity of the common people, to magnify the virtues of them, and to give them a mysterious import." P. 215-16.

It now becomes necessary to bring to a close the notice of the first volume of this work: and, as the author has at last entered the labyrinthian realms of Mythology, the parting may take place with less reluctance than otherwise. For, without the adventurous courage of a Hercules or a Theseus, what critic would willingly trust himself on that enchanted ground, where so many ill-omened wanderers have been bewildered and lost? Yet it is but justice to Mr. Hughes to observe, that, although occasionally involved in some confusion, he appears to have made his way through the maze with tolerable success, and with more safety than could reasonably have been anticipated, considering the formidable phalanx of serpents, dragons, demons, *et hoc genus omne*, he has had to encounter. Where he has been most in danger, it appears to have been owing to a fallacious reliance upon some preceding adventurer, whose clue he had borrowed to extricate him from this more than Cretan perplexity. And it ought also to be mentioned, that, in one or two instances, he has conjured up monsters, where none in reality existed, as in p. 265, where, as Gray had done before him, he converts a chieftain into a dragon*.

An Appendix, containing some interesting notices relating to the Druidical worship and the Welsh language, with some observations on Ossian's poems†, is annexed to this volume, and unites with the other part in proving the very laudable pains taken by Mr. Hughes in his patriotic researches. The second volume, which is dedicated to the "Antiquities of the British Churches," will form the subject of a future criticism: and in the mean time the *Horæ Britannicæ* may be recommended to those, who take any interest in the early history of Britain, as a valuable compilation, at once creditable to the author's ability, and beneficial to the literature of his country.

* *

* See CAMBRO-BRITON, vol. i, p. 232, where the nature of Gray's mistake is explained.

† The author makes frequent allusions to the poems of Ossian in the course of his work, and in more than one instance appears to rely upon them as historical documents. It is hardly probable, however, that these celebrated productions can have belonged to the early ages, to which they are ascribed, unaccompanied, as they are, by any other remains in the same language, by which, as in the case of the ancient Welsh poems, their genuineness might be vindicated. Yet, there can be no doubt, that there must have been some sort of foundation, as observed on a former occasion, (vol. i, p. 388.) for the beautiful superstructure, which Macpherson has raised. And, however doubtful the point may be, there are few, who would not, with Mr. Hughes, "rather be deluded by their credulity than undeceived by their scepticism." p. 192.

AWEN CYMRU.

A' th rodd yw athrwydd Awen.—EDM. PRYS.

AWDL A GANT HYWEL AB OWAIN*.

CARAVI amser hâv; amsathyr gorwydd
 Gorawenus glyn rhag glew arglwydd;
 Gorewynawg ton; tynhegyl ebrwydd;
 Gorwisgwys avall arall arwydd;
 Gorwen vy ysgwyd ar vy ysgwydd, i drais.
 Cerais ni gerais, gyvai awydd!
 CERIDWEN, hirwen, hwyrtan ogwydd,
 Cyveiliw gwen wawr yn awr echwydd;
 Claer wan lun, wen leddiv, wynliw gwydd;
 Wrth gâmu brwynen, braidd na ddygwydd
 Bechanigen wen, wan ei gogwydd;
 Bychan i mae hyn no hyn degmlwydd,
 Mabinaidd, luniaidd, lawn gweddeiddrwydd,
 Mabddysg oedd iddi rodidi yn rhwydd;
 Madwraig mwy yd faig fynedigwydd ar wên
 No pharabl o'i phen anghymhenrwydd.
 Pedestrig iolydd a'm bydd i eilwydd!
 Pa hyd yth iolav? Sav rhag dy swydd!
 Adwyvi yn anvedredd o ynvyrwydd caru,
 Ni'm cerydd, Iesu! y cyvarydd.

PENNILLION.

LXVII.

Hr Gweno fach anwyl sy lodes môr lân,
 A'i gwyneb gwyn gwridog, a danedd man, man,
 A'i dau lygad gleision, a dwy ael fal gwawn;
 Fy nghalon a'i carai pe gwyddwn y cawn.

LXVIII.

Gwych gan gerlyn yn ei wely
 Glywed swyn y droell yn nyddu;
 Gwych gan innau, Duw edrycho,
 Glywed swyn y tannau'n tiwnio.

* Arch. of Wales, vol i, p. 278. For a short notice of Hywel ab Owain Gwynedd see the first volume of the CAMBRO-BRITON, p. 312.—Ed.

LXIX.

Fe ellir rhodio lawer ffair,
 A cherdded tair o oriau,
 A charu merch o lawer plwy',
 Heb wybod pwy sydd orau :
 Mae'n anhawdd dewis derwen deg,
 Heb ynddi freg yn rhywle.

LXX.

Nid oes ymorol fawr am serch,
 Na chwaith am ferch naturiol ;
 Y'mhob lle mae cryf a gwan
 Am arian yn ymorol.

AR GERDD-GYVARVOD Y CANORION,

7 HYDREV, 1820*.

1.

CADWENT undeb meibion Brython
 Tra bythawl oes ;
 Llived arnynt lād ynddigon
 Tra bythawl oes.
 Telyn bid yn peroriannu,
 Calon lan i lon ddyddanu,
 Llôned ganiad hoenus Gymru
 Tra bythawl oes.

2.

Ceisient glod y Cymmrodorion
 Tra bythawl oes ;
 Bid cysondeb y Canorion
 Tra bythawl oes ;
 Cerdd adseinia tran Eryri,
 Tra cyvunant Beirdd i ganu
 Byth yn iaith anwylaidd Cymru.
 Tra bythawl oes.

* The following lines, adapted to the popular Welsh air of "Ar hyd y Nos," were sung at the meeting of the *Canorion*, at the Freemason's Tavern, on the 7th of this month. Some account of this new society is given by Mr. Parry in a subsequent page.—ED.

ENGLISH POETRY.



TRANSLATION OF THE PRECEDING ODE BY HYWEL

AB OWAIN*.

I love the summer's sultry day,
 What time the war-horse, gallant steed,
 Exulting proves his mettled speed,
 What time is seen the foaming spray,
 And active limbs their power display,
 What time yon orchard trees appear
 A greener, lovelier garb to wear :
 Then, with shining buckler vain,
 Away I go to tumult dire ;
 For I have loved with fond desire,
 Long have loved, but ne'er could gain.

CERIDWEN, comely, shapely, fair,
 Of splendid mien, and graceful air,
 Of languid gait, and looks that vie
 With evening's soft and melting sky !
 So light her step, a slender reed
 My tiny fair one might impede :
 So weak, so mild, she scarce appears
 To count in life ten fleeting years.

* The Welsh reader will perceive, that some liberties have been taken in this translation, and especially towards the conclusion, where, from the ambiguous brevity of the original, it became necessary to guess at the poet's meaning. This, however, it is hoped, has been preserved throughout with tolerable fidelity, although it is necessarily amplified in the English lines, in which the elliptical conciseness of the Welsh could not possibly be retained. This Ode appears to have been addressed to a lady, by whom the poet had been slighted ; and it may be inferred from the commencement, that he was about to renounce her for the toils of war, though he seems to have relented towards the close. If a comparison might be drawn between Hywel and either of the classical writers, it would probably be with Catullus, whom he much resembles in the delicate conceits of his love sentiments. It should be mentioned, however, that the poems of Hywel are far from affording the most favourable specimens of the *awen* of the twelfth century, adorned ; as that æra was, by the productions of Gwalchmai, Llywarch ab Llywelyn, and Cynddelw.—ED.

Thus young, thus charming to the view,
 It were a virtue fair and meet,
 That she should be as bounteous too,
 As free to give as she is sweet.
 Yet ah! her looks but check my love,
 Not all her words so potent prove.

A suppliant pilgrim I repair
 Again to idolize my fair;
 Yet, say, how long, unkind one, say,
 Thou doom'st me at thy shrine to pray?
 Think what thou art;—and may in Heaven
 My doting fondness be forgiven!

* * *

TRANSLATIONS OF THE PENNILLION.

LXVII.

THOU dear little Gwen, kindest maiden of all,
 With cheeks fair and ruddy, and teeth white and small,
 With thy blue sparkling eyes, and thy eye-brows so bright,
 Ah, how I would love thee, sweet girl, if I might!

LXVIII.

In bed reclined, the churlish wight
 Hears with joy his wheel turn round;
 And I, Heaven knows it, with delight
 Hear the harp's melodious sound.

LXIX.

One may through many a market pass,
 And travel many a mile,
 And love in every town a lass,
 Nor know to choose the while:
 'Tis hard to find the fairest tree,
 That is throughout from blemish free.

LXX.

There's no one now for love enquires,
 There's none a tender maid desires;
 In every place both great and small
 For money only seek at all.

* * *

STANZAS

ON THE LATE EISTEDDFOD AT WREXHAM.*

COME sound the string,
 And boldly sing
 Our native Cymru's praise:
 Pour for her the tranced measure,
 Big with hope and promised pleasure,
 Tell, how vast, how rich the treasure
 Of her mountain lays.

Hail tuneful band
 Of this proud land,
 Who erst consigned to fame
 Holiest musings deeply flowing,
 Fancy's flowers divinely blowing,
 While in every breast was glowing
 Cymru's quenchless flame.

Then was the hour,
 When magic's power
 Inspir'd each bardic shell.
 And, in ardent league united,
 Countless numbers throng'd delighted,
 By the love of song invited,
 From each vale and dell.

And still shall they,
 Who love the lay
 Of Cymru's gifted land,
 Crowd to hear her Harp new burning,
 With the fire of old returning,
 Where her Bards, fresh laurels earning,
 Swell the patriot band.

* * *

* The irregularity of these stanzas is owing to the peculiar style of the melody, and is intended to convey to the English reader an idea of some of the Welsh Pennillion. The stanzas were sung at the Eisteddfod by Mr. Parry.

WALES.

—♦—

METROPOLITAN CAMBRIAN INSTITUTION.—At the last General Meeting of this Society it was proposed, that a silver medal should be offered for the best Welsh translation of Gray's celebrated Ode, entitled the "Bard," the compositions to be transmitted to the secretary before the 1st of March, and the prize to be awarded on the 22nd of May, the Society's anniversary. And, should the project of an *Eisteddfod* on the last-mentioned day be adopted, it is in contemplation to propose another subject for an original poem, and also two subjects for English essays, to be decided at the same time. Meanwhile every exertion, compatible with the means of the Institution, is made towards carrying into effect the laudable objects, for which it was established. Several books and some MSS. have already been purchased, which, if the society should ever experience the patronage it so amply merits, may prove the foundation of a valuable national library. It should also be mentioned, that two or three patriotic individuals have made donations of books. It is proposed, that the library shall be established at the Welsh School in Gray's-Inn Lane, as soon as a room can be prepared for the purpose; in which event the books and MSS., already deposited there, will be incorporated with those belonging to the Institution. * *

EISTEDDFOD AT WREXHAM.—The Editor feels a pleasure in being able to lay before his readers the following account of the musical competition at the late *Eisteddfod* in Powys, not only because the writer was an ear-witness of what he relates, but because he is, in other respects, so competent a judge of the subject of his communication. It is gratifying to find, from the latter part of his letter, that the cultivation of Welsh music is likely to meet, in the metropolis, with the encouragement it so well deserves: and it is to be hoped, that none of those natives of Cymru, for whom "the mazy running soul of melody" has any charms, will omit this opportunity of testifying their attachment to their own mountain airs. * *

To the EDITOR of the CAMBRO-BRITON.

SIR,—A circumstance occurred at the Wrexham *Eisteddfod*, which ought to be noticed particularly in its relation to Welsh music.

No less than ten persons performed on the triple (or Welsh) harp for the prize, five of whom were very respectable players, viz. Richard Roberts, Benjamin Connah, Henry Humphreys, William Hughes, and Owen Davies. The contest, however, ran between Roberts and Connah. It was very evident, that the former was considered, by the company, to be the better performer; but the umpire, Mr. E. Jones, was loath to decide, because he considered Connah to be the more scientific player, and that he also produced the best tone of the whole number. The consequence was, that both were called upon to play three times, before it was declared in favour of Roberts.

I beg to observe, that Roberts and Connah had thus a better opportunity of displaying their abilities than the others had, who, under an impression that they were to be called upon *more than once*, performed merely simple airs. Humphreys and Hughes are very young men, and with, at least, *twenty years'* less experience and practice; yet they executed *Pen Rhaw* with variations in a very masterly manner, and, if they continue to study, they will shortly be among the first performers on the Welsh harp. Owen Davies, who belongs to the Denbigh militia, is a very good harper, but he, (expecting that he should play more than once,) selected a very indifferent air, which made no impression on the company.

My object, in noticing this circumstance, is to suggest, that the harpers at an *Eisteddfod* ought to be divided into classes, according to their age and experience. A man, who has had the advantage of a musical education, ought not to be placed in competition with a poor blind mountain minstrel, who, in ten instances out of twelve, is taught the harp by another blind person, totally unacquainted with even the rudiments of music.

I would allow those harpers only to perform, who are in the habit of playing the *Welsh airs*, as they are sung by the *Dadgemiaid*, or singers. The umpire ought to hear the whole, previous to the exhibition, and, according to the number and value of the prizes, place those, whom he might deem nearly equal in point of talent, in the same class, reserving the best for the last, as is the case in regard to the poetical compositions.

I cannot quit this subject without recommending to the Cambrian Societies, which have lately been formed with a view of promoting Welsh Literature, History, Poetry, and Music, that, when a promising young man, possessing talents, and what is

termed a genius for music, is discovered, struggling amid many privations, and perhaps, deep distress, to become a distinguished lyrist, they will lend him a fostering hand, and procure for him a few lessons from a good master, in the theory of music. Many may say, that they prefer the unpolished wild style to the finished and scientific. But I beg to ask,—will a classical scholar prefer an oration, delivered with energy—yet *ungrammatically*,—to one spoken correctly, and with feeling and elegance*?

Most of the Welsh melodies are so beautiful, that very few embellishments are necessary;—the variations too are so well calculated for the triple harp, that they cannot fail to please, if they are but tolerably executed. But, when they are performed by a *musician*, they are exquisite. Whoever has had the good fortune to hear T. Jones, esq. of Nottingham Place, London, strike the harp of *Cymru*—will readily agree with me in the justice of this remark. The style of singing with the harp, as practised by the ancient Britons, is a very peculiar one, as I have observed in one of my former letters on Welsh music, and the task is a more difficult one, than is imagined by those unacquainted with it.

I am truly happy to inform you, that a society (branching from the Cymmrodorion,) has been established in London, for cultivating the singing of *Pennillion* with the harp†.—It is called the “CANORION,” (literally “the Singers:”) the first meeting was held at the Freemasons’ Tavern on the 7th instant, which was most numerously and respectably attended. The few strangers, who were admitted as visitors, were highly delighted, and the *Cymry* were truly happy; for, to revive, and if possible to per-

* This question, as far as it has reference to a “classical scholar,” should, certainly, be answered in the negative. But it is after all a matter of doubt, whether the refinements of education are not often calculated to introduce a false taste in this respect, by repressing our admiration of the wild, yet natural flights of uncultivated genius. And it may be, that even genius itself purchases its refinements at the expence of its original energy. Dr. Johnson, in his remarks on Shakespear’s writings, has a very happy illustration of this point, when comparing the bard of Avon with the celebrated French tragedian, Corneille. The latter he assimilates to a fine hedge, trimmed with the greatest order and beauty, and the former to the oak of the forest, sublimely towering in all the rudeness of its native majesty. Yet this illustration may not have the same force, when applied to music.—ED.

† Great praise is due to the *Gwyneddigion Society*, for having done its utmost, for the last fifty years, towards promoting the same object.—J. P.

petuate, the customs and manners of their forefathers must be gratifying to all those, who love the land that gave them birth.

I remain your's, respectfully,

Newman Street, Oct. 11, 1820.

JOHN PARRY.

GWYNEDDIGION SOCIETY.—The *Eisteddfod* of this society, which was to have been held at St. Asaph on the 21st of September, did not take place, owing to an unlucky accident in the transmission of the poems from London. Yet, several persons attended; and Sir E. P. Lloyd, Bart., who had kindly promised to take the chair on the occasion, was also there. Since that time the society has announced by public advertisement, that the prize for the best poem has been adjudged to the Rev. Edw. Hughes, of Bodfary, the same gentleman, who was the successful candidate last year*. In consequence of this second triumph, a silver chain, in addition to the society's medal, has been voted to Mr. Hughes on the present occasion. In order to avoid a recurrence of the disappointment, experienced at St. Asaph, and likewise to ensure a respectable attendance, it has been resolved, that the Gwyneddigion medal shall, in future, be awarded on the second day of the *Eisteddfod* for Powys or Gwynedd. The decision of the prize for 1821 will, accordingly, be made next year at Caernarvon.

* * *

LITERATURE.

BIOGRAPHY.—Among the deficiencies, of which there is so much ground of complaint in the literature of Wales, next to a national history, a national biographical work is, unquestionably, the most important. The only publication of this kind, that has hitherto appeared, is the *Cambrian Biography*, by Mr. Owen Pughe, a book undoubtedly of considerable merit and utility, but necessarily confined, in most instances, from the nature of its plan, to mere outlines of the lives, which it records. It has, in consequence, been imagined, that a selection, upon a more enlarged scale, of the lives of those distinguished Welshmen, who have, at various periods, conferred any celebrity on the Principality, would prove a desirable and interesting accession to the literature of the country. In furtherance of this suggestion, it is now proposed to publish a work of this description, under the title of the *CAMBRIAN PLUTARCH*, to embrace only the lives of the most eminent individuals. With this view the following

* See CAMBRO-BRITON, vol. i, pp. 115 and 153.

names have been selected, although it is probable, that, upon a more mature reflection, some changes may, hereafter, be made. The list, however, in an alphabetical order, stands, at present, as follows :—

Aneurin.	Giraldus Cambrensis.	Owain Gwynedd.
Arthur.	Goronw Owen.	Owen Tudor.
Aserius Menevensis.	Gruffydd ab Cynan.	Thomas Pennant, esq.
Caradog of Llancar-	Hywel Dda.	Dr. J. Davydd Rhys.
van.	Robert Lloyd, of Fron,	Rev. Peter Roberts.
St. David (Dewi.)	(the English poet.)	Rev. Henry Rowland.
Dr. John Davies.	Rev. Edward Llwyd.	Taliesin.
Davydd ab Gwilym.	Humphrey Llwyd.	Sir Rhys ab Thomas.
Rev. Evan Evans.	Llywarch Hen.	Robert Vaughan, esq.
Sir David Gam.	Llywelyn ab Gruffydd.	Sir John Wynn, of
Geoffrey of Monmouth.	Owain Glyndwr.	Gwydir.

It will readily occur to those, who are at all conversant with literary undertakings, that in the one, here contemplated, a considerable portion of labour and time must be required for its completion. Much, however, in this respect, will depend on the assistance the projector may receive in the progress of his work; and, as the task he proposes is so peculiarly national, he hopes he may rely upon a national co-operation towards its accomplishment. He, therefore, humbly, but earnestly requests, that such individuals, as may have it in their power to promote the plan, by any information respecting the celebrated characters above named, would have the kindness to favour him with their communications, addressed, for the present, to the Editor of the CAMBRO-BRITON, "for the Cambrian Plutarch."

SCARCE BOOKS.—It is somewhat surprising, considering the literary spirit, by which the Principality appears to be animated, that more exertions are not made towards a republication of those old works, which are generally admitted to be amongst the most valuable in Welsh literature, and the scarcity of which is as generally regretted. One or two private undertakings of this nature have indeed been announced*; but it does not appear, whether they have experienced adequate encouragement or not,—and, without a proper indemnity in this respect, it cannot be supposed, that private individuals would incur so serious a risk.

* This has allusion to projected republication of Dr. J. D. Rhys's Grammar and Dr. Davies's Dictionary, as noticed in the former volume of the CAMBRO-BRITON.

The task, in truth, belongs more properly to those public societies, which have been established *professedly* for this, amongst other national objects. And it cannot be denied, that by a republication of our most scarce and most valuable works, and by a publication of some of our ancient MSS., they would confer a far more essential benefit on the cause of Welsh learning, than if they were to hold an *Eisteddfod* every month in the year. Such meetings, no doubt, have their utility; but it is trifling and evanescent, in comparison with that, which must result from a judicious promulgation of those literary stores of past times, which may otherwise be lost for ever. Yet, although so many months have elapsed since the formation of the first literary institution in Wales, nothing whatever has yet been achieved in this way, and, what is worse, nothing appears to be contemplated. Now, would it not be highly advisable, with reference to this subject, that the superfluous subscriptions (if there be any) of the several societies should be united in one fund for the purpose alluded to? And, perhaps, if this fund were deposited with the Cambrian Institution in London, it would be the most effectual method of accomplishing the proposed object. But, be this as it may, something ought speedily to be done in this respect, if it were only to rescue the Welsh societies from the disgrace of being considered merely as so many assemblies of *sinecurists*, whose patriotism was to end with their professions.

OLD MANUSCRIPTS.—It would materially serve the cause of our national literature, if individuals in possession of any ancient and curious MSS. would make them known to the world. And, if no better medium should present itself, the CAMBRO-BRITON would always be open to their communications. It is also to be hoped, that, among the other *embryon* projects of our literary institutions, that of searching foreign libraries for the ancient remains of Welsh genius and learning will not be forgotten.

* * *

ERRORS CORRECTED.

- P. 55, l. 26, for "charity," read chastity.—l. 32, for "is," read was.
 P. 56, l. 23, for "parablan," read parablau.
 P. 58, l. 18, for "these," read those.
 P. 61, l. 2, for "Neinio," read Ninio.—l. 28, for "Gadern," read Gadarn; after "Arch. of Wales," in the notes, insert Vol. ii.
 P. 74, l. 6, for "hen," read ben.—l. 19, for "refais," read cefais; l. 20, for "gobm," read godyn.
 P. 87, l. 3, of the Poetry, for "patients," read patriots.